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"of holiness, that we may be saved from these torments and these judgments which are prepared for sinners, for we also have sinned, O master, our light."

The apocryphal books, especially the expositions of the various gnostic schools, are very important for the sake of comprehending that great religious movement that produced as a final result the Christian Church. But for that reason it is not necessary (as Mr. Mead believes) that the treatment of "Gnosticism in a really comprehensible manner requires not only a writer who at least believes in the possibilities of magic, but is also a mystic himself, or at least one who is in sympathy with mysticism."

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DIE IRRTHUMSLOSIGKEIT JESU CHRISTI UND DER CHRISTLICHE GLAUBE. Ein Nachwort zu der Schrift: "Konnte Jesus irren?" Von Dr. Paul Schwartzkopff. Giessen: J. Ricker'sche Buchhandlung. 1897. Price, M. 2.00.

Professor Schwartzkopff's little pamphlet *Konnte Jesus irren?* has hit the central problem of modern theology, and we do not hesitate to say, in spite of the protest of Zöckler and of other prominent divines, that the solution which Schwartzkopff offers is the only one on which the traditional orthodoxy can take its stand. In reply to Professor Zöckler, Schwartzkopff says: "As far as I myself am concerned in this matter, I can assure Dr. Zöckler that the bitterest anxiety of heart alone has compelled me after years of careful investigation to recognise this error of Jesus" (viz., the prophecy concerning the second advent).

Schwartzkopff emphasises the difference of sinlessness and freedom from error; he has not lost confidence in the sinlessness of Jesus, but sinlessness does not imply omniscience. Ignorance is not a sin, and ignorance naturally and necessarily leads to error. Infallibility concerning all moral truths that have reference to God's plan of salvation does not include a general infallibility in all respects; the former is evidence of the divinity of Jesus and would prove that he was the Christ, but a general infallibility would render the humanity of Jesus impossible and thus lead to docetism.

Professor Schwartzkopff has been attacked by several prominent theologians from the orthodox ranks, but their attacks only prove the importance of the problem and the necessity of solving it. There is no use of shutting one's eyes to it after the ostrich fashion. Schwartzkopff himself comes from the orthodox ranks and has, so far as it is possible for a scholar and thinker, preserved the traditions of the old dogmatism; but he found his faith seriously jeopardised by those statements in the New Testament which contain unequivocal errors, as, for instance, the idea of Jesus, that his second advent would take place during his own generation.

Schwartzkopff characterises his solution of the problem in the following words of the conclusion:

"For those who see in Jesus a mere man, his fallibility is unquestionable and a matter of course. But they who are convinced that in the sinless Son of God

"the personal God himself is bodily revealed in his profoundest essence, will, when confronted with some of the accredited utterances of Jesus, certainly be led to inquire whether his perfect community with God could have absolutely protected him from error. If, as I have shown, the possibility, nay, the necessity of certain errors is deducible from the very character and origin of human perception and thought as such, then he who would deny this to Jesus would practically make a docetic denial of his true humanity. But the person who does not go thus far dare not accuse me of annulling his true divinity when I hold that the fallibility of Jesus in matters not pertaining to salvation is possible and demonstrable.

"If my proof stands, then the widespread opinion that error can only proceed from sin is fully refuted by the psychological facts, as is also the conclusion therefrom that Jesus must have been absolutely errorless and absolutely sinless. The fact remains that the saying, 'To err is human,' is also applicable to Jesus, not because he was *merely* a man, but because he was *truly* a man.

"But if Jesus really did err in certain things, theology cannot escape from the obligation, not to *give up*—I am far from saying that—but *so to conceive* his divinity that we can squarely reckon with established facts and that no direct contradiction shall obtain concerning them. This forces us above all to a modification of the old ecclesiastical conception of the Dual Nature and of Anselm's doctrine of reconciliation, which in their primitive meaning can scarcely be upheld to-day by any theologian."

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PHILOSOPHY OF THEISM. Being the Gifford Lectures, Delivered Before the University of Edinburgh in 1894-95. By *Alexander Campbell Fraser, LL. D.* Edinburgh and London: William Blackwood and Sons. Two series. Vol. I. 1896. Pages, 303. Vol. II. 1896. Pages, xiii, 288.

It is a fine series of volumes that have sprung from the foundation of the late Lord Gifford at Glasgow. And not the least is the last work—the present two series of lectures—by the venerable Emeritus Professor of Logic and Metaphysics in the University of Edinburgh, Alexander Campbell Fraser, a man of the maturest philosophical culture, who has earned the gratitude of the thinking world by his splendid monumental editions of Locke and Berkeley. At the close of his life he is called upon to deliver his judgment, born of a ripe thought and feeling, upon the greatest problem with which the human mind has occupied itself. He says: "My first words must give expression to the emotion which I feel on finding myself once more admitted to speak officially within the walls of this ancient university, with which, as student, graduate, and professor, I have been connected for sixty years. For it is sixty years in this November since I first cast eyes of wonder on the academic walls which now carry so many memories in my mind, and which to-day are associated with an extraordinary responsibility. In the evening of life,